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47

To the Members of both Houses OF PARLIAMENT

For their ſerious Conſideration, in making up the Breaches of this Nation.

LORD God! grant *England's* Parliament
May have their Hearts now wholly bent,
To Act ſuch things, as in God's ſight
May be to all both juſt and right.

O *England!* thy long Parliaments
Have caus'd, in thee, ſuch woful Rents,
Thy laſt caus'd Thouſands Innocents,
To ſuffer grievous Puniſhments.

The Fathers, Children and their Mothers
Are ſeperated from each others:
The Parents forc'd in Priſon to lie,
Till many Scores therein did dye.

And that's not all, in this our day,
For Goods are taken all away,
And nothing left for Young or Old
To lie upon, or keep from Cold.

1685.

And

And many tender Babes now here,
Suffers, as if Tranſgreſſors were,
Some Took from Bed, on bare Boards lay,
Bedclothes being taken all away.

And now 'tis counted a light thing,
Houſes to break, and enter in,
Take all, and Innocents to ſtarve,
When Parliaments ſhould ſuch preſerve.

And if ſuch things be *Chriſtian Works*,
Then what is *Heathen*, *Jews* or *Turks*?

Beſides thoſe things, they will you tell,
Themſelves are not Infallible;
For certainly they do not know,
Whether they'r in the Right or no.

And if there be not certaintie,
Then men may ſoon miſtaken be;
And in Extreams, which ſtill are Evil,
Call *Devil*, *Saint*, and *Saint* a *Devil*.

O! how do men, in this our day,
Deſtroy their Neighbours, and yet ſay,
They are not ſure, they cannot tell,
There's none are now Infallible.

O *Engliſh Men!* the God above,
Commands, that you your Neighbours love,
Ev'n as your ſelves, likewiſe all men:
His Law you do tranſgreſs, till then.

Amongſt ſome other ſad Diſaſters,
Now *England's* Scum * is made their Maſters,
If Lord or Knight run not their Rounds,
Then have at them for a hundred Pounds.

* Note, The Wicked Mercinary Informers.

But

But unto you that now are choſe,
Men do a truſt in you Repoſe.
Let me to you ſomething propoſe,
Hoping when met, you all will cloſe,

In Repealing all ſuch Laws,
As do provoke and juſtly cauſe,
The Righteous Gods juſt Indignation,
To be pour'd forth upon this Nation.

Let all men have free Liberty,
To Worſhip God; for certainly
He is moſt able to direct,
When other means will not effect.

If forced, then ſure, in deſpight
You can but make an Hypocrite,
Although the Body brought in ſight,
The Heart may other things indite.

Force never yet accompliſh't that,
Which Forcers moſtly aimed at;
Nor never yet did Honour bring,
To Nation, Parl'ament or King.

But now I hope, you'l Honour bring,
To Nation, Parliament and KING,
In ſuffering all feed on that Paſture,
To ſtand and fall to their own Maſter.

And that's the way will pleaſe him moſt,
To purchaſe which, his Blood it coſt.
Therefore, be ſure, he'l caſt away,
All ſuch as will not him obey.

To antient Laws do you ſtand faſt,
Yet ſee the Scale be equal caſt;

Give *Cæſar's* Due, do you make haſte,
Take heed you do not God's Due waſte.

Diſtinguiſh rightly of ſuch things,
What's due to God, what's due to Kings.
When each of them hath Right, it brings
You juſtly to perform ſuch things.

As do belong unto your place,
To go beyond, that's your diſgrace:
Therefore to that, haſte on a pace,
And do thoſe things that's in your place.

Which is good Laws, 'twixt man and man,
Make ſuch, and force them what you can.
But Chriſt will ſuffer none to thrive,
That limits his Prerogative.

For he is King of Conſcience ſure,
And therefore he will not endure,
That any ſhould make Laws for him,
That can't give Faith, nor keep from Sin.

Therefore act not above your Sphere,
You have no Power but only here;
For when men go unto the Grave,
You have no Power to damn nor ſave.

Therefore there is no Reaſon why
You ſhould make Laws, and Conſcience tye,
Except you could, when men do dye,
Help them to Heaven eternally.

For ſuch as Conſcience tye, do not
Regard what Chriſt hath ſaid in that,
In holy Writ we do not find,
That to do ſo, it was his mind.

When he was ask't the Queſtion, Whether
The Tares and Wheat ſhould grow together?
Then let the Tares alone, ſaid he,
By th' Angels thoſe muſt gather'd be.

Yet many Laws are made 'gainſt thoſe,
Who are their Friends, and not their Foes.
Lord God! forgive, even all thoſe,
Who were the cauſe of ſuch great VVoes.

And cruel Sufferings in this Nation,
VVithout all Pity or Compaſſion,
As if ſome ſhould not live on Earth,
But ſtarved be by lingring Death.

But now, this is the thing we hope,
You will not act as theſe and Pope,
VVhom our fore-Fathers did oppoſe,
Till flames of Fire did them incloſe.

For they did rather chuſe to dye,
Than act againſt their Conſcience: VVhy?
Becauſe they knew moſt certainly,
For that to dye Eternally.

And ſo, they choſe to ſuffer here,
That they in Heaven might appear
With Conſciences ſpotleſs and clear,
For they were void of ſlaviſh fear.

For where the Conſcience is in doubt,
No man on Earth can free it out.
For it doth ſtill accuſe within,
All ſuch as act and live in Sin.

And ſo, its time, and Reaſon why,
Laws be Repeal'd, that Conſcienee tye,
Which if you do not, certainly
With you God will be angery.

Five may not joyn with Family,
To Worſhip God in Unity
When many hnndreds, as we ſee,
May meet to act all Vanitie.

And ſuch have not the leaſt Reflection,
But rather ſeem to have Protection,
When ſuch as truly do ſerve God,
Oft times do feel their heavy Rod.

And ſo, as Scripture plain doth ſay,
We ſee fulfill'd in this our day,
All that from Evil turn away,
Are often made a daily prey.

For ſome have ſuffered very deep,
Their Ox, their Cows, and all their Sheep
Are taken from them, Children weep,
Nought left to cover when they ſleep.

Some layn in Priſon many a Year,
Some dy'd, which cauſed many a tear;
For which cauſe, ſome do juſtly fear,
A time of Judgment doth draw near,

Unto this Land, except the Yoke
Be taken off; that heavy ſtroak,
Which ſtill lies on the Innocent,
Them to deſtroy was their intent.

Yet ſuch as do offend God, muſt
Know certainly, that he is juſt,

To every man, Reward will he,
According as his Works ſhall be.

Whether private men, or a whole Nation,
God hath for each a Viſitation:
Such as are wilful in Oppreſſion.
Shall ſuffer deep for their Tranſgreſſion,

O *England! England!* thou mayſt ſee,
God's Judgments like to come on thee.
Therefore make haſte, Repent, and flee
To th' Rock that can ſave thee and me.

Which if thou doſt not ſpeedily
Forſake thy lewd Debauchery,
And make the Oppreſſed to go free
Thou't ſuffer great Calamitie.

Abandon alſo thy great Pride,
And all Ungodlineſs beſide,
Or elſe thy Torment and thy Sorrow
Will be like: *Sodom* and *Gomorrah.*

For Sin hath caus'd in many Nations,
Both great and grievous Deſolations.
And who provokes the Righteous God,
Muſt ſurely feel his heavy Rod.

William Money.

THE END.